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A  
RELATION  
OF THE  
COUNTRY  
OF  
JANSENIA;  
WHEREIN

Is treated of the Singularities  
founded therein, the Customes,  
Manners, and Religion of it's  
Inhabitants.

*With a Map of the Countrey.*

Composed in French by *Lewis Foun-  
taine, Esq;* And newly Transla-  
ted into English by *P. B.*

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9

REPUBLIC OF  
COUNTRY  
LAUREN

43

4 6

318





TO

MONSIEUR DE \*\*\*

SIR,

**I** Have heard you often complain that we see Relations enough of China and Canada, but that none had yet appeared which truly declared, what Country Jansenia is. Be content, Sir, here is what you have longed for, another would have made a great volume hereof, but

A 2

I

I know how tedious prolixity is to you: I have considered your inclination, and to tell you all, my own, which does not carry me to that enlargement of speeches which you term the profit of the Stationer, and the torment of the Reader. If I had further amplified my discourse, you would perhaps have laid it aside, either through contempt or irksomness, as we do great talkers; and many per-



persons who abridge  
themselves of their dear-  
est satisfaction would  
have easily bereaved  
themselves of a Book  
that had cost more. We  
may tell many things in  
seven or eight leafs of pa-  
per, and I am mistaken  
if you find nothing in  
these that approach Col-  
ledge amplifications, or  
the style of Commenta-  
ries. I had believed that  
the discourse I address  
unto you should have been.

A 3    suf-

sufficient to satisfie your  
curiosity, and that of the  
publick also, but some  
body advised me to joyn to  
it the Map which you see  
here, where in a moment  
the site of the Country is ex-  
posed to the world's view;  
the Rivers that water it,  
and that bind it to the  
neighbouring kingdomes;  
the severall things that it  
produceth, and the Sea  
where all the waters of so  
famous a Country fall.  
Some one will perhaps  
have

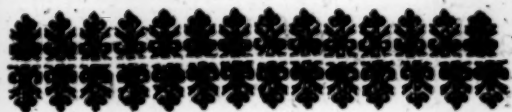
have a desire to make a more exact and regulate description of it, when he hath seen this, I shall be very glad of it, and I'm sure 'twill have a greater sale in France, than the Almanack that made so much noise, after the Declaration of Pope Innocent the tenth, and since Jansenisme was beaten down. I would not dare to tell you, that you will do that better than any other, for it would be to excite

A 4      you

*you to follow my lights,  
and I acknowledge that I  
have none which equal  
yours. Do then, Sir, what  
you please; and believe me  
ever,*

Your most humble, and  
obedient Servant,

**F**ONTAINE.



A  
RELATION  
OF THE  
COUNTRY  
OF  
JANSENIA,

In which 'tis discoursed of the  
Singularities that are there, of  
the Customs, Manners, and  
Religion of its Inhabitants.

**I** Will make the description  
of a Country, which  
to this day, the Geogra-  
phers have never spoken of,  
and

## 2 *A Relation of the*

and they must believe what I'll tell of it, because I have been there ; I dwelt in it almost five years, and I will say nothing but upon the faith of my own eyes.

*Jansenia* is a very pleasant and fertile Province, plac'd betwixt *Libertinia*, that limits it on the *Oriental* part by it's vast and champion grounds. *Desesperia* (almost filled with sands and stony ways) that bounds it on the *Occidental* part, and *Calvinia* that borders it on the *Septentrional* part. On the *Meridional* coast it hath that tempestuous *Sea*, the depth whereof could never yet be found,  
and

## *Country of Jansenia.* 3

and which is no less renoun'd for the *Monsters* it bears than for the Ships that perish therein.

The chief Town, where there is a Sovereign Court and an University, is situated exactly in the middle of the Country over which it rules, and it is believed that the principal Founders thereof judged it most expedient to place it there, for the greater conveniency of going into the three neighbouring Provinces ; for thus the ways are equal in length, & to whatsoever part a man will go, the way is so little wearisome, that a *Jansenian* if he be a  
good

#### 4 *A Relation of the*

good foot-man, on condition that he puts forth betimes may go thither with ease in four days. There are always some Posts ordained for those that are in more hast, and some Coaches which never fail to go on their appointed days.

That Land was first inhabited by a *Colony* of *Flemings*, who named it, and who soon after made it famous, through the novelty of their *Laws*. Curiosity and Interest have since that drawn into it many people of divers Nations, who have made it populous as we see at this time.

The



## Country of Jansenia. 5

The Men of this Country are commonly very little, and the tallest do not pass our moderate stature, although the Pictures which they make of them, do represent them all of an extraordinary magnitude.

They have a small head, but very hard in respect of the *spissitude* of their brain-pans, and their minds follow the constitution of their bodies.

By the dissection that was made of them at several times, it hath been found, that many of them have a double heart, and 'tis believed that this is the cause they

## 6 *A Relation of the*

they are not sincere in their proceedings ; they have always divers ends, and at the same time they can intend contraries.

Their most ordinary sickness is a dangerous swelling, whereof they almost all dye, and for which yet they could never yet find any remedy, but by going forth of their Country , whereunto very few can be perswaded, for the climate seem̃s to them very sweet, and when they perceive that any one of their Country will part from them, they use so many artifices , and oblige them in so many fashions, that they

## Country of Janſenia. 7

they force them to ſtay there.

They Rule themſelves by the Moon, and not by the Sun, as do other Nations; and half their time they know not how they live, becauſe their clocks never go well, being ſo little induſtrious to direct them, as the inward part of the *Machine* is never correſpondent to the outward, that is to ſay, to the Hand of the Clock.

Their Houſes are almoſt like ours, and every one hath its back-door, for the greater commodity of going whither they pleaſe, without being perceived by any.

They

## 8 *A Relation of the*

They visit one another rather by night than day, to the end (say they) they may gain that time upon sleep; and all their chief busi-  
nesses are treated but by the Candle.

To make a distinction between themselves and other people (which they much covet) they affect a particular character, which is observ'd in their manner of living, in their apparel, and in their Language. They march even on a certain pace which they have learn'd, they use Tones which are not usual with us, and at every moment they  
turn

## Country of Jansenia. 9

turn up their eyes with measure (which they term *the Apostrophes of the sight*) and that in such a fashion that you would say they are even ready to die.

They esteem themselves the most learn'd men in the world, and there is no so petty a School-master or Cook among them, wearing along Coat, who hath not that judgment of himself. They believe also that they alone possess *the Tree of Knowledge of good and evil*, and the fruit that proceeds from it being not communicated to others, they must of necessity be igno-

B

rant

10 *A Relation of the*  
rant of the best things.

Printing is the Art to which they most apply themselves, and wherein they have best success, and indeed we see nothing more exact nor more pretty then what they do in that kind. But they care not so much for the matter or substance, as for the manner of handling it. If something slip in it against good faith or the truth, they trouble not themselves much for that, on condition that their Errata's be perfectly corrected, in fair Characters, in fine Paper, and very neatly bound. This makes them  
go

## Country of Jansenia. 11

go off readily, especially among women, who are much taken with fine gilded books, without looking any further into the matter.

All the *Armes* which they use come to them from *Calvinia*, either because they have not the Art to make them themselves, or because they will not take so much pains, but they Polish them excellently, and make them so fair and clear, that the *Lawyers*, *Women* also buy them often enough for curiosity sake to set out their *Closets* with them.

Hereof they give every year some presents to one

12     *A Relation of the*  
an other for *New-years-*  
*gifts*, and I could not one  
day forbear laughing at a  
Lady who bargain'd for a  
*pair of Pistols* for a present  
to her friend.

They use onely *White-*  
*powder*, wherein they are  
very dangerous; neverthe-  
less being the custome of  
the Country no body re-  
proves it, and they laugh at  
us, who cannot use a Gun  
without making it known to  
all the Neighbours, nor kill  
a Bird without noise.

They have many famous  
*Fairs*, to which the *Calvi-*  
*nists* send whole Libraries,  
which are sold in the twink-  
ling



## Country of Jansenia. 131

ling of an eye, for there is a great correspondency between them and the *Jansenists*, as well for learning as for Arms, and they also mutually lend their Professors, when by death some Chair is vacant, and they have no body to supply it.

From thence also they have the finest *Characters* which they use in their Impressions, and they have of all sorts but *Roman letters*.

They traffick in *Libertinia* with their Neighbours, and draw from them much money for the Merchandises which they send thither, which are *Wines, Su-*

B 3      *gars,*

14 *A Relation of the*

*gars, Ambergrcece, which is common enough in their Coasts, Silks, Fine Linnen, and many other things which serve for pleasure and sensuality.*

*Their Traffick is more sad and of less profit in Desesperia, whither they send onely that which is most conformable to the humout of the Country, that is to say, Knives, Cordes, Hemp, to use as they list, Hersecloaths of divers stuffs and several prices, Torches for Burials, Druggs to Embalm the Corps, Marble-tables, Plates of Brass fitted for the reception of Epitaphs.*

## Country of Jansenia. 15

*Epitaphs.* If they apply themselves to some *Science*, 'tis always without tying themselves to any *form*, for they had rather *make* Rules than *receive* them, yea they contest the *principles* which all others agree in.

Their *Philosophers* admit not the *common sense*, and when I was in the Country, one of their Professors was cashiered for making it one of the Articles of his dispute.

Behold now how they pass their *Doctors*: He that will be received presents himself into the Company of the *Expert* ('tis so they

# 16 *A Relation of the*

tearm it) and after he hath given many proofs of his capacity by a publick dispute, if he hath the major part of the voices, they cause him first to swear upon a Book, which they call the *Holy Book*, never to depart from the Doctrine of the *Country*. This *Book* is of no less veneration among them than was heretofore that of the *Sybill's* in *Rome*.

And although the People know not what it contains, nevertheless upon the beliefe they have given it, that it is full of *Oracles* and *Revelations* from God, he kisses the *Cover* of it with respect

## Country of Jansenia. 17

respect when they permit him it, and believes that happy are the *guardians* of that sacred Volume wherein are contained so many *mysteries*.

After this they give the new *Doctour* a Robe of *course Bays*, having the sleeves lined with *Fox-skins* in stead of *Ermines*; which being done, they put upon his Head an old Hat, which serves always at such a Ceremony; 'tis that of the *Doctour* that first founded their *University*, and which they have conserved ever since his death, because they fancy that no *Doctour* can

18. *A Relation of the*

can be well instituted or worthy of his dignity, if he hath not worn that Hat. The last Ceremony is the *Green Cap*, and whosoever is promoted to this dignity, may assure himself of being at ease all his life time ; for the people tax themselves to maintain him fatly, & the devout Women take care of that religious service.

*Rhetorick* is so much used in *Jansenia*, that every one hath a hand in it ; but they cannot suffer *Musick*, therefore they will never hear of any accord. Notwithstanding they love the *Trumpet*, for as much as it serves

## Country of Janfenia. 195

erves at war, to which they have a great inclination, albeit they are always overcome, and never return without some Badges thereof. When they have lost a Battle, they are so subtle in disguising their trouble, that to see and hear them you would think they had won it; and to amuse the people, their Commanders never fail to ordain that there be put in their Churches with great Ceremony, some Standards as taken from the Enemy, which notwithstanding they themselves have made to serve to that use of vanity.

'Tis



## 20 *A Relation of the*

'Tis a great pleasure to hear them speak of th' *Antiquity* of their Town. They say 'twas built by a Prince of *Hippa*, who liv'd above twelve hundred years ago, and they boast that they have Titles that prove it so plainly, that 'tis impossible to scruple it. Their hardiest *Annalists* go farther, and averr that this Lord did only repair it; that it had been founded four hundred years before, by a famous Prince of *Tarsus* a great Warriour, who lived in the time of *Gamaliel*, and who in his Youth had that famous Person for his T



## Country of Jansenia. 21

tor and Instructour.

To this effect they shew unto *Strangers* a great *Sword*, which they say is the same that he used in his Battels, as that of the *Pucelle d' Orleans* is shown at Saint *Denis* near *Paris*. But I was informed by a *Jansenian*, a friend of mine, and one more ingenuous than the rest, that this *Sword* was but of *thirty* years standing; that they had fram'd it after the fashion of Old Armes, and that he that made it died within these few years.

The

## 22. *A Relation of the*

The whole Town is full of *Statues* which they have caus'd to be perfum'd with smoak to give them the colour which time gives to it's works; but 'tis not necessary to be very skillful in Antiquity to discover the fraud; and yet as there are in the Country some *Historigraphers* maintained to compose some books wherein those falsities are contain'd, and certain men appointed to distribute them up and down, the sottish people believe what is Printed, and they vaunt themselves of Antiquity which makes the more clear.

## *Country of Janfenia. 23*

er understandings among them to laugh at themselves when no body is by to hear them. If any stranger desires to be naturalized in the Country, they do not impede him, for as much as they believe that it is the honour of the Nation, and instead of making him pay for his Letters, they even give him money to receive them, which is the cause that many who are reduc'd to poverty, forsake their Country, where they hope for nothing from fortune; but those who are thus receiv'd and admitted cannot be promoted to any employment.

24 *A Relation of the*

ployment till time doth make appear they have gotten the *Spirit* of the Land, that there is no more fear of them, and are very secret persons ; for diffidence is natural to all *Jansenians*, and that so much, that even in trivial things, they use precaution ; for that cause they entertain a great number of Spies in all parts to relate unto them what is done, and are at a great charge in Letters, that what is said hereof seems incredible.

There is no Kingdom in the World wherein Sciences be better rewarded, nor  
after

## Country of Jansenia: 25

after a more honourable manner, and there is seen in the publick place, a *Statue* with it's Elogy, to eternize the memory of a person, who in his time was employed in *Italy* in a negotiation with little success; 'tis said also, that some one had taken occasion from thence to put these two Latine words at the foot of the Figure, *Itineri, non tibi*; to declare that this honour was ordered him, not because he had done well, but to pay his journey.

Those kind of rewards are so common in the  
C Coun-

26 *A Relation of the*

Country, that two men have received the same honour for having both Composed a *Book* upon the *Laws* that are observed among them, the learned of them having afforded the *matter*, and the other the *fair terms*, which occasioned this question, to wit, *Whither a man could be a Child of two Fathers*; and supposed he can be, *Whither he should be esteemed legitimate and rightly born.*

The Title of *Heroine* is given to all well moneyed women, who contribute to the reparation of the *Town-walks*, to the melting of *Canons*,

## Country of Jansenia. 27

Canons, and to the payment of the Garrison.

To them *Anthours* usually Dedicate their Books to engage them yet more in the interest of the Land, with their fine *Dedicatorie Epistles*, and to puff up their heart. The height of honour is to permit them to take place among the *Doctours of Divinitie*, and many are admitted to it, but they must before hand have read some certain translations which do inspire sufficiency, and give good testimonie in writing.

## 28 *A Relation of the*

In that Region are found many Animals, which are altogether unknown to us: As *Wolves* that bear Wool, *Foxes* of all Haires, and tame ones too that go up and down with their pul-  
len, and without offend-  
ing them, as 'tis said. Black  
*Parats*, which speak very  
well: Pilled *Owles*, that  
sing melodiously, and that  
make a better harmony than  
our *Nightingals*.

Their *Calves* are much  
bigger than ours, their  
*Asses* the like, and out of  
a Custome received in the  
Land time out of mind,  
they take care to cover  
their



## Country of Jansenia, 29

their *Ears*; 'tis the *Womens* function to make *Biggins* and *Caps* that are for this use. Their *Pyes* which *Chatter* very much, remember nothing but such injurious words as are taught them. Their *Dogs* Bark at none but *Strangers*, for they know them by their smell, and cover their nastyness as *Cats* do.

But in so neat a manner, that there is not the least thing to be seen, which hath given ground to some of the ignorant sort to believe that they render up by transpiration

301 *A Relation of the*  
the Superfluitie of foods.

Whereas they please  
themselves very much in  
*Writing*, they keep to that  
purpose a great number of  
Geese, which makes it evi-  
dent they were much  
wrong'd, when 'twas said  
that they us'd none but  
*Eagle Pens.*

They have no less store  
of *Horn'd Beasts* than we,  
both tame and wilde, and  
their Forrests beare Staggs  
of a remarkable greatness:  
but although they take  
often enough of them, they  
have not yet thought of  
hanging the Heads at their  
Gates.

They

## Country of Janlenia. 31

They believed when I was there that some Inchanter had thrown a Charm and mischievous Witcherie over the Nets of their Hunters; for notwithstanding all their care and vigilancy, they never caught but *Bitterns* or *Cranes*.

Th' *aconit* is the Flower that grows more naturally in the Land, and all their Gardens are infected with that Poison. In recompence the *Bay-tree* grows there very finely, wherewith they Crown themselves; for as they believe themselves near Kin-

## 32 *A Relation of the*

men to the *Muses*, they willingly take the equipage of *Parnassus*, and besides there are some among them so perswaded of their Victories, meerly imagining it to be so, that they render to their own selves the honour of a perpetual triumph.

This Country is very subject to be blasted with Thunder, which makes the Inhabitants scarce concerned at it: yet 'tis said they were extreamly troubled when the Thunder without *Lightning* before, and without making any great noise,

## Country of Jansenia. 33

noise, did beat in pieces the *Epitaph* of their Nation's *Prince*.

Besides the *Rivers* divided for the good of the grounds, and for the commodity of Commerce, there is seen a *Lake*, which many esteem very like that of *Geneva*; but others believe that the figure of it is a little unlike, and it is certain, that the water of it is farre more subtile.

This *Province* produceth Mines of gold and *silver*, which make it considerable above any other thing : *Quick silver* is more

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more common in it, and many people make it their business to find out the secret of fixing it. But instead of bringing it to passe, it always flies up into their heads, and at length, by a necessary sequel brings great quakings upon them.

Of all fruits, there is onely the *Winter-pear*, called *Bon-Christian* that cannot grow there, whatever Art you use: but they have another which is almost like it, and which they call after the same name; the difference is known onely by the taste, which

## Country of Jansenia. 35

which hath nothing of the sweetness of the true Christian's-pear.

The *Jansenians* received the Gospel from one *Margalicus*, a professed enemy to our Kings: (they do not agree of the year) but intermingled with so many wicked and abominable opinions, that one can neither read nor hear them without horreur.

They maintain with much obstinacy, that there are some certain people for whom alone our Saviour dyed: that others, the number whereof is incomparably far greater, receive

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receivē no manner of  
helps which might lead  
them to an happy Eter-  
nity : that *Jesus Christ*  
never intended any such  
thing, when he shed his  
blood ; that if it happen-  
eth that he give his grace  
in *Baptisme*, or in *Penance*  
to any one of these  
wretches, 'tis like a fa-  
vourable Wind which feeds  
hope for a while, but  
which will never lead  
them into the Haven, and  
which abandoneth them  
in the middle of the  
Waves, thereby to be  
unavoidably suffocated ;  
sometimes also without  
having



## Country of Jansenia. 37

having given occasion thereof by any *infidelity*.

That it is pleasing to God to be thus *rigourous*; that to him our salvation is assured, or otherways, by granting it, or refusing his graces; that he admits but of *few*, because he will largely punish *Adam's* Children for their Father's sin. That he chargeth them with Laws, which they cannot observe, but with that aid which is denied them: that notwithstanding 'tis enough to destroy them *justly*, to be able to say they have not done what

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what was commanded them, because it suffices that God ordains a thing to bind a man to the execution of the precept, were it to flye, though he hath no wings, or that by mishap they have been cut away from him.

That God doth good enough to the *wicked*, when he gives them being, together with all temporal favours, that make them passe away their lives deliciously. That having destinated them to be the victimes of his fury, 'tis a great gratification to them to fatten them up for the day

*Country of Janfenia. 39*

day of Sacrifice , and  
Crown them with Flow-  
ers ; that all his mercies to  
these unfortunate People ,  
are onely fine vailes to co-  
ver his design of damning  
them ; sweet amusements,  
which nevertheless bind  
them to call God their  
*good Lord* , their *Saviour* ,  
their *loving Father* , al-  
though he prepares for  
them unavoidable punish-  
ments ; and that all their  
Prayers, all their Penances  
be not able to move him  
upon this *Article of Eter-*  
*nity*. To be short , that  
setting aside a small hand-  
ful of such as he hath E-  
lected

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lected for Salvation right or wrong, the Devils and all humane kind are alike to him.

As to the *Pope*, they say that the *Holy Ghost* hath not been promised him: that he is not to be heeded in what he says, if he speak *alone*; that he imagin's to see in *Books* what never was in them; and also that he cannot Read. That he is an *Ursurper* of Sovereign power, which ought not to be suffered: that *three heads* of their Country-men have more Brains in them, and Learning, than he and all the

the

## Country of Janſenia. 41

the *Cardinals* together, with all the *Divines* in the world : That ſuch as have receiv'd in times paſt (as deciſions of faith) the declarations of *Popes* were meer ſimpletons, brainleſs and heartleſs People.

'Tis not yet clearly known what they believe of the *Eucharift*, but moſt certainly, this is ſaid to be their opinion of it. To ſhew it the greater reſpect, they are wont to hang it up in the Church; their reaſon for it is that this was done *heretofore*, and that the time paſt, as the moſt venerable, ought to

D be

## 42 *A Relation of the*

be the Rule of the present time: That *Jesus Christ*, according to *Saint Paul*, is separated from sinners, in a higher degree than the Heaven, upon which is placed the Throne of his *Majesty*, that consequently our *Tabernacles* have not those great significations which do represent *Mysteries*, and which oblige Christians to remember that our Saviour is above them through sanctity and place.

Some were minded to tell them, that we ought to go along with the times we live in; that this hang-  
ing

## *Country of Janſenia. 43*

ing up of the Hoſt may occaſion many accidents, and that 'tis a ſad thing to ſee the Sacrament down upon the ground when the cord is gnawn by ſome beaſt, or chanceth to break through age. That the *Tabernacles* which at this day are in uſe in other Countries, and within hand's reach, do perfectly well expreſs that admirable deſcending of the *humbled Word* into a ſtrange nature, and declare that he is come near us by his holy Incarnation. This advice was judged of no weight, and

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they did determine for ever that the blessed Sacrament should be changed up, when there was no other reason but onely that all other Nations, from whom they ought to receive no rule, do not use that way, and that they must oppose them in it.

They have so much respect for the Eucharist, that one of their greatest desires would be to be deprived of it all their life time out of *humility*, and even at the hour of death.

In some places they hire *Priests* to say *Mass* but



## Country of Jansenia. 45

but feldome, to introduce a Custome of it: a thing singular enough among these People, to pay people for doing nothing.

I have seen in that Country a form of prayers, amongst others this which they are to say at the Elevation of the Blessed Sacrament: Lord, I adore you upon your Crosse, and at the general judgement, which is to be at the world's end: As if a man should say to the King, Sir, I salute your Majesty in the Army where you were two years ago, and in the Palace in your Seat of Justice,

46 *A Relation of the*  
where you will be within  
six weeks. Which made  
me think theirs is not the  
same as ours, touching that  
*Article*, or that the Au-  
thours of those fine Pray-  
ers, who have so many  
times examined them, and  
made them so often be  
Printed, do explicate them-  
selves very badly.

Their *Priests* take great  
delight to hear their Pe-  
nitents *repeat* their sins se-  
veral times. After they  
have put them to the  
trouble of telling *all*, they  
most often *deny* them Ab-  
solution, without any cause  
that deserveth it, and com-  
fort

## Country of Jansenia. 47

fort them up with *promises* : this repeating establishes sometimes a great *familiarity* upon matters very grievous among persons, that should not have any : or causeth an exceeding *shame*, which keepeth many from *Confession*, resolving rather to perish than gain their grace by these redoubled *confusions*, and which are not necessary at all.

Indeed 'tis said that the *Doctours* of that Country, do not hold *Absolution* a very effective thing, that they teach that it is but a *simple declaration* of the

D 4      grace

48- *A Relation of the*

grace one hath obtained by an *inward* sorrow: that a man may very well be *without* it, and that the released Prisoner ought little to care to be told that the Gaoler hath set open the Door, or that nothing be said of it to him.

Upon this supposal they do not hasten themselves to give *Absolution*; that they refuse it often enough to *dying* persons, and remit them to the *next* week.

This rigorous proceeding hath cast many into *despair*, and constrained many others to go out of the  
the

*Country of Jansenia.* 49

the Country to discharge themselves of their sins, amongst more humane and more reasonable people, where the Yoke of *Christian Religion* is no heavier than *Jesus Christ* made it.

The *Jansenians* speak much of publick *Penance*, but as Women do of *Armies* where they never go, for there is no one seen to do it, and all this tattle aimes and ends but in one thing, to abstain from the *Eucharist*, or not to go to hear *Masse*, wherein they find most wonderful facilities. This is their pub-

50 *A Relation of the*  
publick Penance, their  
Principal *austerity*, their ad-  
mirable *sanctification*.

As the abstaining from  
the *Eucharist* seems to them  
the most meritorious of all  
their *Fasts*, they reckon  
the Weeks and Months  
they have forborn it to  
make to themselves a great  
subject of consolation  
thereof; sometimes also  
they let *Easter* passe with-  
out receiving, and say to  
their Country-men, God be  
thanked, 'tis now almost  
two years since I received  
the Sacrament, which puts  
me in hopes of greater  
strength, and that he who  
recom-

## Country of Jansenia. 51

recompenseth the humble will grant me graces which he affords not those intemperants of communion, who would think themselves starved if they were not continually at the Holy Table : So have they often this word in their mouth, O Lord, withdraw your self from me, for I am a sinner, rather than this, Come to me, and I'll comfort you.

Notwithstanding not long since, in some places they affect frequent Communion, and combate their own maximes, to stop the mouths of such as might say : Truly these people  
are

152 *A Relation of the*

are not wise, who believe that Grace is more abundantly given when one forbears coming to the *source* of it ; that the heavenly *Bread* does profit those most who eat it not, than those who use it very often : In fine, that sick people find themselves better, if they bar themselves of a remedy ordain'd for their recovery.

But their *Books*, which they cannot suppress now, have declared so much as a man may say without judging rashly, that in those places where they receive the *Blessed Sacrament* most



## Country of Jansenia: 53

most, that practise what they have condemned, they subvert what they have endeavoured to build, with all the artifices and cavils of their dangerous eloquence.

But perhaps, that since they have set forth those *Books*, humane nature hath been altered in them, and falls no more into such faults as are common to the *just*, which said howsoever shall be an impediment of *Communion*, when that with the difficulties which they did find in it, they perswaded the people to forbear it altogether.

Their

## 54 *A Relation of the*

Their *Calender* is very different from ours ; they have blotted out of it twelve or fifteen *Popes* , whereof the most part have pronounced against the errors which they profess, and 'tis doubted whither it be through vengeance , or to make place for other *Saints* whose names agree with those of their men, and who please them most.

They admit of no *Moncks* , but like well of *Nuns* , without letting a man know wherefore, for the Institution is one and the same, and it seems that

*Country of Jansenia.* 55

that the consequences be alike to such as inquire not after *reasons* in the difference of *Sexes*.

There's great striving who shall be *Director* of these *Nuns*, and those who are chosen for that purpose find therein so many allurements, so much gentlenesse, so much fruit to be done, that they have much ado to depart from their grates. They forbid them expressly all *Books* which they have not composed; as being not worth reading or pernicious; sometimes they go further, and make them vow never  
to

56 *A Relation of the*

to see any of them, least the *answers* made to their own may change the minds of these *Beata's* whom they keep under Tyranny; and to mitigate this tedious servitude by curiosity, which is natural to the Sex, they teach their *Philosophy* in their *Vulgar* tongue, or teach them *Latine*.

In some places the *Directours* leave off their long *Coats* every morning, and transform themselves into *Handicrafts-men*, to get leave to go into the inward Gardens (which they could not do other ways in good conscience) and

## Country of Jansenia. 57

and after they have work-  
ed the hour with the Spade  
or Mattock, by a second  
*Metamorphose* they change  
their condition, they wash  
their hands and face to  
take off the *dust* and *sweat*,  
they put on again the *long*  
*Coat* which they had left  
off, they become *graver*,  
they speak of *spiritual*  
*things*, and then they are  
called *Priests*, as I have  
been informed by a *Nun*  
of the Country, whom I  
had permission to speak  
with, but after many Ce-  
remonies: yet although  
this is pass'd over without  
scandal, yea with modesty,

E

as

58 *A Relation of the*

as she assured me, nevertheless a thing so extraordinary doth for all that much amaze me.

They are, so zealous in their way, for the propagation of their Faith, that they do not onely depute men to establish it where it hath not yet been received, but female Missionaries, who explicate their Divinity very bravely, which occasion'd the saying, *That in Jansenia there are Professors of all Sexes, and that Doctrine was fallen into the Distaffe.*

Nay, they have Agents of Religion disguised, who  
go

## Country of Jansenia. 59

go into other Countries to gain people. These same are long before they discover themselves, after they have gotten the repute of being peaceable and quiet men, that mind nothing but the pure glory of God, and only when they foresee that that may serve for the advancement of the Sect.

That they may be esteemed more *Religious*, they have some *Demy-Anachorets*, who are neither *Monks* nor *Seculars*; these live very retiredly; and a man can hear nothing of their *solitude*, but

E 2            that

60 *A Relation of the*  
that some of them make  
*Baskets*, others *pattins* or  
*Card-matches*, which are  
afterwards sold at the  
Market, and which the  
more devout amongst them  
esteem as *relicks*.

The *Dutch-men* that  
have gone into the Coun-  
try have there cryed down  
the *Jesuits*, wherefore they  
have made a *Statute* never  
to admit them, and 'tis  
believed they'l be more  
constant in this resolution,  
than hath been the *Repub-  
lick of Venice*.

These people live in a  
*wonderful Union*, what one  
does the rest allow of it  
with-



## Country of Jansenia. 61

without any farther examination ; they praise one another very friendly, and this *mutual* and perpetual *Panegyrick* is an intimation of a great deal of *charity*.

To give renown to their *Preachers* , they draw to their *Sermons* certain folks, instructed in all such *gestures* as may testify a *rapture* in them, that 'tis impossible to *Preach* better ; yea, they take care that many *Coaches* may be seen at the Gates of the *Churches* where the *Sermon* is, and that the *Coachmen* make a great *rattling*.

## 62 *A Relation of the*

If they give *Almes*, 'tis ever very *exemplarily*, for they take order that *all the World* may know it. For a *Shirt* that one shall have bestowed upon a *Beggar*, it shall be presently noised abroad, that he hath laid out in *Charitable* deeds above *eight hundred ells of linnen*. For a *Messe of Broth* he shall have sent to a *Sick Body*, they'll speak of no lesse than of a *Tun of Gelly*, ; what they say they desire should be kept *private*, is always *thundered* abroad, and a *Shilling* that falls from their hand, makes a greater

## *Country of Jansenia. 63*

ter noise than all the *Bells* in our *Ladies Church* at *Paris*. In this they seem to imitate very much our *Lotteries*, where for a three-penny *Looking-glasse* a man shall have drawn, for a *Pair of Gloves* the *Trumpet* declares it to all standers by.

This 'tis that gives credit to their *Almes* be they never so small : They make a *Common Purse* of all that each particular person hath a devotion to give : as their number is very great, ye must not wonder that so many drops of water do fill up the *Bason*. This

## 64 *A Relation of the*

heap being made, the care of it is committed to certain quaint, well agreeing, neat, well spoken persons, and that have a devout, sweet and winning countenance. Being in *possession* of this money, which is not uselesse to them, they spread it in several places, and look into the necessities of the people, that they might have an opportunity of employing those collected sums, not as *Deputies*, but as *Religious* and *zealous persons*, that value not the riches of this world, that give them by hand-fulls, and that believe that their

## *Country of Jansenia. 65*

patrimony doth belong to such as stand most in need of it. Yet very often those persons thus sent about give not any thing of their own, and the people believe that they are the *spring*, when they are but the *Pipes*.

Upon this opinion 'tis said that the Spirit of *Jansenia* is a Spirit of *Charity*, and that there are Divine Men in it who distribute what ever they have amongst the poor: who had rather suffer their own selves than see their Neighbour suffer; although, to say the truth, they

66 *A Relation of the*

they well know that these praises are not due to them. Yet they do willingly accept them, and with a smiling countenance they tell the company that they are very sorry they are not able to do any more.

This makes them admired, followed, and makes every thing allowed of that comes from their mouth, for the People cannot believe that *such charitable people* can or will lye.

It is reported that *savage* people for a Bottle of *Strong-water*, which they love very well, are easily perswaded to be *Christians*,

## Country of Jansenia. 67

*ans* ; but that the *Water of Baptisme* alone doth not move them to any devotion. The same is seen in such as yield to the *Jansenians* ; for the *doctrine* proposed unto them is received but for the *liberalities* sake which attend it : To make this *Drugg* be swallowed down, the *Doctours* have taken care that interest should be an assured *vehicule* of it.

This same *zeal* which they affect to shew towards they poor, makes them disapprove of what they are told, that in other Countries the  
Churches

68    *A Relation of the*  
*Churches* are enriched with  
*Marble* and *precious Pi-*  
*ctures.*

They think that *justice*  
is done to the *poor*, to  
*deprive* God of these great  
*Ornaments* which do him  
no good, to convert them  
to their *own use*: and that  
*Solomon* will have been  
well scourged in the other  
world for having built so  
magnificent a Temple,  
which was *gilded* to the  
very walls: That at that  
very time he began to fall  
from his *Wisdom*, and  
that there's no doubt to  
be made, but that all the  
good people of *Jerusa-*  
*lem*



*Country of Jansenia. 69*

*lem* were much scandaliz'd at it.

They have *Colledges* to instruct their youth, and some *Silly rich* one gottin by flatteries and praises, he takes upon him the payment of the *Professours* wages, or the *Schollars* Pension, if they are *poor*, but upon condition they shall with speed teach them that *Jesus Christ* did not suffer for *Still-born Children*, and that all *Infidels* actions, nay to save a Man's Father from *Ship-wrack*, or to hinder *homicide*, are so many *mortal sins* that deserve everlasting damnation,

70 *A Relation of the*

tion, and that God ought to punish as *violators, Parricides* and *Sacriledges*; for they esteem it a point of *Salvation*, to know and believe all this as well as the *Mysterie of the Trinity*, and the *Incarnation of the Word*; which is known by the great care they take to inculcate this Doctrine into the minds of *Serving-men*, *Chambermaids*, *Artisans*, and by the stir they keep when the contrary is avouched.

Upon which account they give a *Book* to the young *Schollars*, the leaves whereof are divided in two  
*Columnes*;

## Country of Jansenia. 71

*Columnnes* : The one contains the Rules of Grammar, the other the Doctrine of still-born Children, and the Sins of Infidels. If they do not learn both Lessons together, their hinder-part answers for their Head. Lo ! here one of their questions. Come hither, Child, if you were an Infidel, and that your Father were fallen into a Well, would you take him out of it ? If he says no, Ah you ingrateful wicked, says the Master, he hath nothing of good nature. If he says yes, he replies to him, Child, you would do  
very

72 *A Relation of the*  
*very ill: God would take it*  
*ill from you, you, would*  
*damne your self; what, to*  
*save a Father would you*  
*commit a mortal sin? it*  
*would be much more enor-*  
*mous than in letting him*  
*perish: For sins of omission*  
*are more pardonable than*  
*the others. When you shall*  
*be further advanced in*  
*learning, you will hear of a*  
*certain person called the pi-*  
*ous Æneas, because he car-*  
*ried his Father upon his*  
*Back to save him from fire.*  
*He was a wicked man, and*  
*he could not carry away the*  
*good old man without mor-*  
*tal sin.*

They't

## Country of Jansenia. 73

They'l tell you farther, that *Biton* and *Cleobis* were good fellows, because their sick Mother having a mind to go to the Temple upon a Festival-day, and having no Coach-horses, they fastened themselves to the Coach, and drew her thither. This good office, which gained them an immortal fame, was a great sin; and if ever any one tells you the contrary, stand in it stifly.

You may in time come to read the *Bible*, (for you may become *Priests* :) when you read in it that

F the

74 *A Relation of the*  
the Mid-wives of *Ægypt*  
would not suffocate the  
*Hebrew Children* as they  
had order, beware you  
value not that *impious mer-*  
*cy*, for you would value a  
very *wicked action*.

In a word, the *justice*  
which a *Pagan Judge* doth  
to the people, of it self  
deserves *burning*, because  
that *without grace* all that  
he doth is *vitiating* and  
becomes a *crime* out of a  
corrupted end.

As to *Still-born chi'dren*  
here is what they say. *Chil-*  
*dren*, ye must observe that  
there are exceptions of re-  
demption as there are of  
Cram-

## Country of Jansenia. 75

Grammar, and that those  
must needs perish, whom  
Christ would not have  
to be comprehended in the  
number of the redeemed.  
Among these excluded  
wretches are comprised  
still-born Children ; Alas  
(say they) God would  
not have suffered for you  
(young people) if your  
Mothers had hurt themselves  
before their Lying-in, if  
they had flung themselves  
out of a Window, or into  
the River, if a Tile had  
fallen on their Head ! but  
because you were not smo-  
thered in their Wombs, it  
may very well be that Je-

76 *A Relation of the*  
sus Christ may have shed  
his blood for your salvation;  
for to assure you of it,  
I neither can, nor ought  
not. May be he hath not  
suffered for this fine Child,  
nor for that neither; may  
be he hath, and 'tis the o-  
pinion of our Doctours that  
ther's no certainty in that  
point.

As the Masters are one-  
ly waged to teach them  
those things and others as  
't falls out, they are migh-  
ty careful that their Schol-  
lars be not ignorant there-  
in, should they die for fear,  
or go out of their wits, as  
't often comes to pass.

The



## Country of Jansenia. 77

The Women that are ordained to teach little Girls to read, are not in appearance lesse zealous in inspiring their belief into those young ones. Do not think Girls, say they, that God's grace is always with us; alas! no. There are some miserable times, when there is a necessity of perishing: What should we do if God withdraw himself from us? This happens very often though; are not we very unhappy? Chastity is enjoined us, and sometimes we are destitute of necessary power to continue it: Be mindful of this

# 78 *A Relation of the*

(Girls) it concerns your Salvation not to be ignorant of it, and you may upon occasion stand in need of it. There are Husbands that would not be so cruel to their Wives had they studied Divinity; for they would know that grace is often times denied us, and that in this case they must rather pity our infirmities, than be angry at faults we fall into by the absence of such helps as God doth refuse us, either to chastise us for our infidelities, or to teach us by a necessary fall that we can do nothing without him.

Thus

## Country of Jansenia. 79

Thus they frame little Girls to that patience which runs them into the greatest shames of the Sex, when the solicitations are pressing, and the occasions present: for although they *intend* not to give Lessons of impudicity to their little Scholars, yet the Doctrine *tends* to it, and when age hath *ripened* the body, nature can *quicken* the memory with it.

The *Gallants* too in *Jansenia* never fail to quote their Doctours to such as they will corrupt, and to tell them that there are *moments* wherein resi-

80 *A Relation of the*  
stance is not in our power.

This impression, together with concupiscence, which is stirred up by these pernicious discourses, makes a miserable creature easily believe that the moment wherein she is spoken to is that very *instant* which is not in the *disposition* of the will, and that 'tis time to yield, since that God doth no longer *side* with assaulted virtue.

Among them single-life is annexed to *Priesthood* as in the *Romane Church*, but 'tis unknown  
whi-

*Country of Jansenia.* 81

whither they would admit this Custome into the Country, if it were not already introduced into it. And indeed I have seen some officious Lay-men, who did purpose to remonstrate how very incommodious it was; that it may cause much incontinency in such as have dedicated themselves to the Altar: that by means of this rigorous Law, the Devotion to the Sacrament of Marriage would be deadned; and they said all this with their eyes turned up to heaven, lifting up their Shoulders with many sighs. They

## 82 *A Relation of the*

They suffer Lay-people to receive under *one kind*, but many among them affirm that the *contrary* would be much coveted. 'Tis believed that this *light* was brought to them from *England* with other *Merchandizes*, whereof they made no brags, because they were liable to Confiscation, and that they would have been reprehended for having received them contrary to the Magistrates order.

'Tis a common opinion that the people of *Fanfenia* would easily acknowledge the authority of the  
*Holy*

## *Country of Jansenia, 83*

*Holy Sea*, if the *Doctours* of the *Law* did not hinder it. But above all things they have an eye to that, and go from house to house to confirme such as waver in their Faith, exhorting them with great importunity to perseverance in the *Religion* of the Country, and even suffer *Martyrdome*, in case any *Foreign Power* should force them to be of another opinion.

This care did not for all this hinder a publick Mutiny some years since, upon the violent suspicion that many had, that their  
easi-

## 84 *A Relation of the*

easiness was abused, and that the reason why there was no intelligence with the *Pope*, is because *Rome* and *Error* do not agree. Upon those complaints, the consequences whereof might be very dangerous; the *Doctours* assembled concluded that time was to be obeyed, content the people, and send *Deputies* to the *Bishop* of *Rome*, as it were to submit themselves to his *orders*, and to desire of him the clearing of some doubts which troubled their consciences. That if he approved their *Doctrine*, all the better, because



## *Country of Janfenia.* 85

because they demanded nothing more, but that the *Church* should yield and own that she had failed till then; that if to the contrary he determined any thing that they did not usually teach, they would search after explanations that would satisfy the people, without any ways hurting the belief of the Country; and because they gave a near guess to what *Rome* ought to say upon that matter, that they would have answers ready to satisfy the objections of their enemies. That they would moreover

# 86 *A Relation of the*

over make many *Translations* of certain *Treatises* of the *Fathers* which seem-  
ed not to swarve much  
from their *Opinion*, and  
that when there should be  
but *one* period that might  
favour them, they ought  
to *Translate* the *whole*  
*Book*, to shew it to the  
people and women.

Moreover 'twas decreed,  
that if any of them, to  
avoid the Thunder of the  
*Vatican*, did slacken in his  
obedience, and did come  
to Sign any Article that  
might prejudice them, they  
would declare him separa-  
ted from their Body, un-  
worthy

## *Country of Jansenia.* 87

worthy of ever having been of it, and of being capable to be of it ; that as one Excommunicated he should no longer share in the graces of their friendship, entertainment, elogies, nor in the merits of their purse.

Before they separated themselves, they bethought themselves of some means to gain some *Bishops*, which might very much contribute to the reputation of their Doctrine, even when the *Pope* had condemned him for an *Heretick*, because it would be an easie matter to perswade the weaker

## 88 *A Relation of the*

weaker sort of people;  
that the faith of the *Prelate* is always that of the  
*Church*.

Some did represent, that  
in *Italy* there were many  
poor Bishops, that it should  
be proposed to some of  
them by civil Letters, that  
if they would have the  
goodness to come into  
*Jansenia*, where their fame  
was already much spread,  
they should there receive  
all the honour due to  
their merits; that although  
it was not decent to pro-  
pose reasons of utility to  
disinterested *Prelates*, ne-  
verthelesse they were des-  
red

## Country of Jansenia, 89

red to bear with that word : That *Jansenia* did well know how to reward their pains , that it would maintain their Tables, their Coaches, their whole train, and farther that none should know so much.

'Twas to be added , that if they apprehend the trouble of giving orders , they might often *dispense* therewith , because they would have but very few *Priests*, and that one *Mass* a Week in each *Church* would suffice , that they would allow them great *Vicars* that should be people of repute, if they

G      would

90 *A Relation of the*

would not make choice of some themselves ; but that above all, they should not bring any *Moncks* with them, because that Generation speaks of nothing but *Priviledges*, and that their Country allows not of them.

Others were of Opinion, that they should write into *Spain*, where they believed they might find men ready to do any thing out of consideration of *greatnesse*, for it is the passion of *Spaniards*, and a man thinks himself happy enough if he hath the Wall, though he were to suck

## *Country of Jansenia. 91*

suck nothing but *Wind*, and eat nothing but *Red-dishes*. They were to represent in these Letters the disposition they were in to give them the same rank among them as the *Pope* hath in *Rome*; that nothing should be done without their order; that the whole Nation was of the same mind, and resolved to spare nothing to make the Bishop and his People bear the image of the *Triumphant Church*.

Some did turn their thoughts towards *France*; but others of a more clearer wit give notice that in

92 *A Relation of the*  
that Kingdome the Bi-  
shops did in such manner  
concurr with the *Pope*,  
that not was it credible that  
they would ever be will-  
ing to forsake him. That  
if any one of them did  
stand up for *Jansenia*, he  
would be looked upon by  
the other *Prelates* as a de-  
sertour of the Faith; and  
what ever shew he might  
make of honesty, no one  
would have a good opi-  
nion of him: In a word,  
that it would be a super-  
fluous thing, and they  
would expose themselves  
to a manifest refusal, by  
drawing to their party  
men



## Country of Jansenia. 93

men that have resolved the contrary, and who for to gain the world would not expose themselves to so great an infamy.

This diversity of Opinions was the cause at that time they did determine nothing as to that *Article*, and thus they broke off having admonished their *Deputies*, that the Air of Rome was no ways wholesome for them, that they should not forget their *Caps*, to the end they might be always covered, even before the Pope, and that when they should be returned back

94 *A Relation of the*  
into *Fansenia* their native  
Country, it would be  
time enough to *uncover*  
themselves.

Not long after there  
was a rumour spread up  
and down, that the Plague  
had spoiled all *Fansenia*,  
and that there was not a  
soul left in it ; for albeit  
that this *Province* be sub-  
ject to *great winds* , which  
made a doubt that it was  
not *Æolia* , yet the *Plague*  
makes there often great  
ravages, which much amaz-  
eth the *Physitians* , and  
there was ground to be-  
lieve that the distemp  
had been great.

Then

## Country of Jansenia. 95

Then it was that one might easily perceive that the *Jansenians* were *abominable* to the whole world. For upon the news that their generation was *extinguished*, many people did strive who should make the greatest *Bone-fires*, and knocked out the Heads of Wine-vessels in the streets, believing that they could not be too *profuse* in expressing their *joy*; but this satisfaction did last no longer than till the beginning of the following Winter. For even then those *Jansenians* whom the Plague had

G 4

dis-

96 *A Relation of the*

dispersed, and who had retired themselves into their *Caverns*, began to come out of their Holes, with countenances that had not yet lost all the marks of fear. They came to Town again by little and little, sometimes single, sometimes two by two, after having an hundred times drawn back their feet upon suspicion, whether they should be safe in their first Lodgings. In fine, all fear was laid aside, experience having shewn that the *ill air* was dissipated, and because the mortality had not been  
great

## Country of Jansenia. 97

great, whatever fears or noise it had raised, in less then six months the Town was near as full as ever.

The other people that had rejoyced for their death, did express so much trouble for the return of the *Jansenians*, that they were even going into *mourning*. Since that there hath been nothing but *insultings* on all sides; the one taxing their enemies with *cowardise*, for having been so passionate against such as they believed were *dead*: They on the contrary upholding that they had not done *enough*,

98 *A Relation of the*

*enough, and that the world  
could not shew joy enough  
in being rid of such a  
wretched Sect.*

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E N D.

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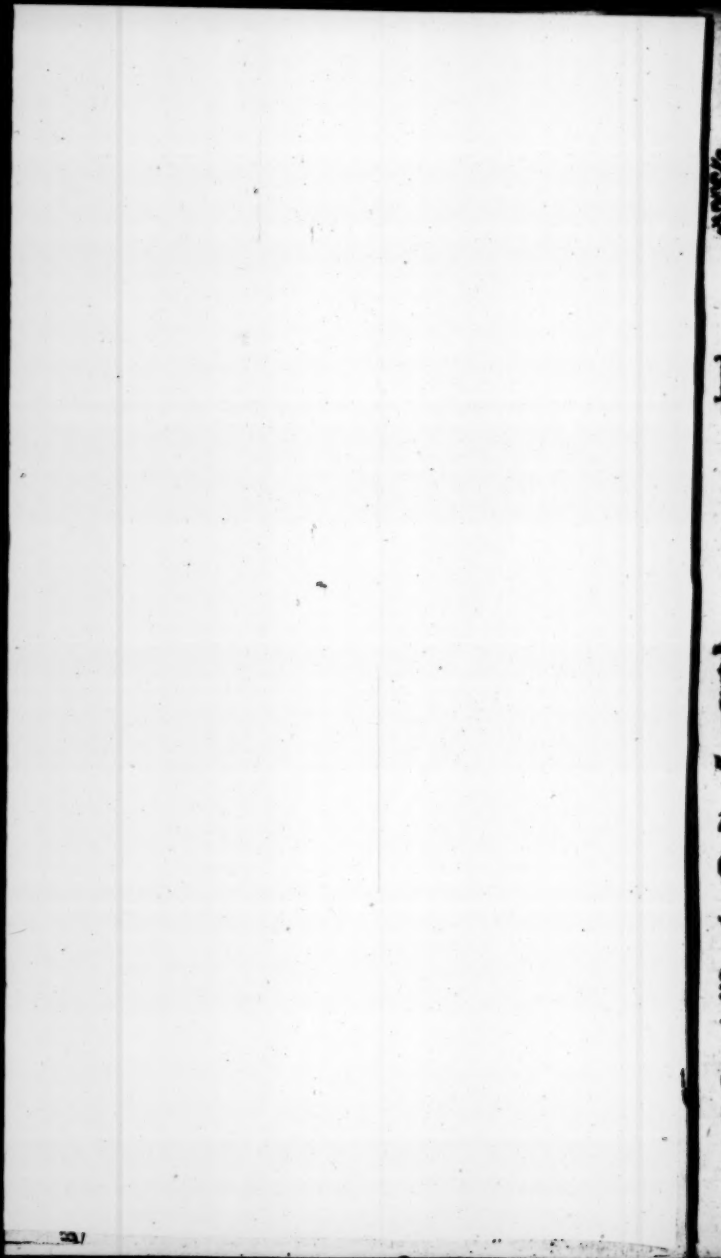






Septentrion







A N

EXPLICATION

OF THE

M A P.

**J**ansenisme is in an equal disposition to *Liberty*, *Despair*, and *Calvinisme*. The opinion that Grace doth necessitate the will to good, when 'tis granted us, happen what will, and do what one can, makes the *Libertine*. The Doctrine that teacheth

100 *A Relation of the*

eth that *Jesus Christ* did not dye for *all*, and that he will refuse his Grace to *many*, that cannot be saved but by it, maketh the *Desperate*. The Sect that debars the Liberty of Man of the source thereof, that maintains that God's Commandements are *impossible*, that moveth one to the contempt of the Supream *Bishop*, of his Decrees, of his Censures, makes the *Calvinist* and *Presbyterian*.

Those that seem not to reach so far, loose themselves in *Jansenisme* it self, as you may perceive by these *Monsters*, and by these

*Country of Jansenia.* 101

those *Shipwracks* in the *Sea* that bears it's name.

These *Rivers*, these *Coaches*, these *Post-horses*, these *Boats* laden with *Books* and other *Marchandise*, do make appear whither *Jansenisme* doth tend, and the reaches thereof: Her communications with the *Errants*, whom she will not own, and in fine, how dangerous it is to profess a *Doctrine*, the principles whereof does invite and draw people to *Charenton*, to *Debauchery*, or to the *Halter*.

These *Cypress-trees* which grow amongst the *Rocks*,  
these

102 *A Relation of the*  
these *doleful* trees, where  
ye see Men hanged up,  
make it appear that the  
Country bordering upon  
*Jansenia* on the Western  
part is a Land of *Despair*.  
That which ye see over  
against it, hath not any  
thing but what's *pleasing*,  
so is it more inhabited  
than the other, because  
that *Liberty* allures more  
people, than the *diffidence*  
of God's goodness doth  
*ruin*. Those *Statues* of  
*Bacchus* and of *Venus* do  
evidence the *exercises* of  
such as went from *Jansen-  
isme* into this Land of  
*Pleasure*, and the *Gods* that  
are

## Country of Jansenia. 103

are adored there. *Calvinia* that takes the upper hand of the *Map*, and whether ye see so many people go, notifies what ye know of these wretches, who after having for a time tossed themselves to and fro under an *ambiguous* name, did at length declare themselves true Disciples of *Calvin*. These others that dig the ground in *Jansenia*, would not be so earnest at their work if they were not in hopes to reap some benefit thereby. The Sepulcher stricken with a Thunder-bolt is that of the *Flemish Professor's*, whose

104 *A Relation of the*  
whose *Epitaph* was con-  
demned and caused to be  
razed out by the Pope. The  
*Book* says enough of the  
*Lake*. This same *Forrest*  
where you see a place of  
Habitation, is the Reti-  
ring-house of the *Demy-*  
*Moncks*, who are what they  
are not, and are not what  
they are. 'Tis left to you  
to guess the Creatures for  
your service : These half  
Muzled *Asses*, these Flocks  
of *Geese*, these huge *Calves*  
that a man would take for  
*Oxen*, these *Sheep-wolves*,  
these pleasant *Owles*, these  
great horned *Stags*, these  
*Foxes* that befriend *Hens*  
so



*Country of Jansenia*, 105  
so much, for all these well  
deserve your pains in look-  
ing into the meaning of  
them. There are yet other  
creatures spoken of in the  
Relation of the Country,  
weigh all the words of it,  
there are none but may be  
made use of, if ye read it  
as ye should do from one  
end to the other, ye will  
(with delight) discover  
what the *Jansenists* do teach,  
what they *hatch*, what they  
*have done*, and what they  
*can do*.

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*Just*



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*Just as I was making an end of this Relation, these two Letters which treat of the same thing, were put into my Hand by a friend that had taken a Copy of them. I thought it would oblige you, Reader, to let you have a sight of them.*

S I R,

**I** Am told that *Fanfe-*  
*nisme* lyes desperate-  
ly sick : if it dies, as it

H 2

is

is very likely, it will not have lived long. We ought to believe that God is absolutely willing it should be destroyed; since that all manner of remedies prove ineffectual, and that although it be in the height of youth, yet it cannot escape. 'Tis affirmed, that it hath made a *Will*, and that it *Bequeaths* its *Books* to a *Minister*, whose name I could not learn: He that

that will be chosen to  
 make the *Funeral Ser-*  
*mon*, will have matter  
 enough if he will forget  
 nothing, and follow his  
 instructions. I saw a  
*Paper* by chance,  
 wherein he is highly  
 praised, for having been  
 so generous as to fly out  
 against two *Popes*, and  
 for having withstood  
 four *Anathemes* with-  
 out stirring. I do not  
 think there is any *pray-*  
*ing* for it now 'tis dead,

H 3      nor

no  
nor that it will receive  
the usual Ceremonies to  
the deceased, because  
it's near Relations will  
believe it to be glorious  
in heaven, at the very  
moment of it's expira-  
tion, and that they are  
not people that will ap-  
ply to him the *Indulgen-*  
*cies of Rome*, or *sprinkle*  
it with *holy Water*; for  
as you well know 'tis  
not their devotion. If  
they follow the custom  
of their good friends,  
they

they may well say thus,  
*Sleep Corps until the Lord*  
*doth awake thee.* My  
 Letter mentioneth that  
 many of the sick per-  
 sons Domesticks will  
 not need to trouble  
 themselves to look a  
 Master after its death,  
 because many worthy  
 persons of several quali-  
 ties, and some Church-  
 men have engaged to  
 take them, giving them  
 another kind of Livery.  
 We shall know for cer-

tain by that, those that were the deceased's true friends, and there will be no farther need of gueſſing at inclinations, that will be better known by their Signs than any *Scrivener*. If there be an Inventory made of all moveables, with the forms received in *France*, those that take delight to disguise themselves at *Shrovetide* will be fitted at a cheap rate ; for 'tis said there  
are



are above fifty, as well  
*Perriwigs* as *Beards*,  
 and as many several ha-  
 bits as it usually wore,  
 suitable to the part it  
 would act, when it had  
 no mind to be known:  
 But there is no likely-  
 hood that the heirs will  
 produce all this: They  
 may keep them for their  
 own use, and prudence  
 will undoubtedly oblige  
 them to divide among  
 themselves in a friend-  
 ly manner all things of  
 this

this nature. I fancy they'l be careful in burning several *Letters* and other *Papers*, which might reveal *Mysteries* if seen; for to this day all things are written in *Cyphers*, and since what was discovered in the *Flemish Doctors Letters*, which were more obscure than any *Ænigma*, 'tis not credible that a secret communicated to a friend in unknown *tearms* or barbarous *figures*,

gures, can be long without being known, if it falls into an understanding mans hands. When I know more, I will acquaint you with it, in the mean time I will remain as ever

S I R,

Your most humble, &c.



# Answer.

S I R,

**I** cannot conceive where you have disposed of your charity, truly 'tis not well done, to jeer sick persons thus. You make that the subject of your recreation which to many others is a great affliction. Will you believe that I have seen some so overcome with pain that they

they even almost lost their  
sences. If death fol-  
lows the disease, it will be  
far worse, and I am much  
affraid they may chance  
to exclaim against per-  
sons in power, which would  
deserve an exemplary pu-  
nishment; for I question  
not but the Magistrates  
would take notice of it,  
and there would be an  
end of them, if they were  
called to the Bar. But,  
I pray, think me not a  
worse Catholick for being  
of

of this judgment, for although those people be not of our Religion, yet their tears move me, because I am a man, and because compassion is a due from us, not onely to the just that are afflicted, but also to wretched criminals, I am



S I R,

Your, &c. 35.

